



Mino'ombiigwaasiwin
A Handbook for Supporting
Indigenous Youth in Care



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SCHOOL DIVISION
community begins here





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Introduction

Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.

~TRC Calls to Action, 1(ii)

This handbook and toolkit are designed to provide resources to support both foster families and youth in the care of Child and Family Services. Call to Action 1 (ii) of the Truth and Reconciliation Commission highlights the importance of keeping Indigenous children with their families as much as possible and to preserve their cultural ties.

We recognize the cultural gap that often exists between non-Indigenous foster homes and First Nations, Metis or Inuit children who enter foster care. This handbook will provide foster families of Indigenous youth the opportunity to learn about Indigenous cultures and how to access culturally relevant supports.

Importantly, Manitoba is home to many Indigenous cultures that are each unique and distinct. Treaty One territory includes people of Anishinaabe (Ojibwe), Ininewak (Cree), Aniishinin (Oji-Cree), Dene and Dakota nations, and is the homeland of the Red River Métis nation. Many groups, communities or nations do share common ways of seeing the world, but there are important differences. We must be careful not to generalize one nation's culture or traditions to all Indigenous people. Youth must be supported in exploring their ancestry and the cultures and traditions of their roots.

This handbook is meant to empower youth to advocate for themselves as they strengthen their identity and reclaim their culture. We hope that this toolkit will assist Indigenous youth and those in their circle of care.



"For me, this project is a big step forward in the CFS system because growing up I did not have access to these sorts of resources. My hope for this toolkit is to give knowledge to caregivers, so that they can help their Indigenous youth connect to their roots and identity. My hope for youth is that they learn their rights and use the resources that we have helped provide them."

~ Hailey, Ojibwe/Cree from Sagkeeng First Nation, student at Maples Collegiate

"Mino'ombiigwaasiwin refers to good child-rearing from an Anishinaabe perspective. Anishinaabe child-rearing practices are always focussed on the child right from birth. The focus is always on the young people in the family, and we are always modelling. This is the practice that we've always had. ... I remember when I was young, my Auntie Nancy would make fresh bannock every morning. She was always baking early in the morning. One day, when I was school age, she had all the ingredients laid out and ready for me and she said, 'Now it's your turn.' That's how I learned to make bannock. I was 5 years old."

~ Elder Mary Courchene



Part 1: Truth, Reconciliation and Child Welfare

A Brief History of Child Welfare on Turtle Island

The Indigenous cultures of Treaty 1 Territory focus on looking ahead. For thousands of years, community decisions were made based on how they would affect future generations. The foundation for this way of thinking was the children – it was said that you did not inherit the land from your ancestor; you borrowed it from your children. That idea, that way of thinking, is what makes the children in Indigenous culture so important. The children are, and always have been, the future of the culture.

For Indigenous people, the history of Canada is dark. Long before Canada even became a country, relationships between Indigenous and non-Indigenous people on Turtle Island were tainted by broken promises and a failure to understand Indigenous ways of life. Today, as an attempt to recover from this legacy, discussions of Truth and Reconciliation are at the forefront of thoughts and conversations across our country.

In order to truly achieve reconciliation in Canada, we must face the truth about our child welfare system. Residential schools and the racist policies of the Indian Act devastated Indigenous families and left a wake of intergenerational trauma that is only barely beginning to be understood today. The child welfare system is the product of this history and perpetuates it.

Indigenous children are being taken from their families in very similar ways as they were during the residential school era and at rates much higher than the rest of the population.

In Manitoba, close to 1 in 4 children are Indigenous, yet they account for nearly 90% of the children in care.

While some things are changing, it's haunting to think we are only calling the forced relocation of Indigenous children by a different name. This is why the work of families in the child welfare system is so important. Whether you are a caregiver or in care, it's important to learn from the mistakes of Canada's past and work to undo the damage that has been done. It's important for everyone to truly understand and learn from Canada's history. We need to understand how important culture, identity, and a sense of belonging are to Indigenous children and youth.

Indigenous children in care must be given the opportunity to discover and reclaim who they are. Sadly, the positive environment we're trying to create in our foster homes today is only necessary because of the devastating environment created by the harmful and racist policies of this country. Truth and Reconciliation happens when Indigenous children are in an environment that celebrates who they are as Indigenous people, and allows them, once again, to start thinking about the generations ahead.



Recent Child Welfare Progress in Canada and Manitoba

- 1991 – The Aboriginal Justice Inquiry (AJI):** The purpose of the AJI was “to examine the relationship between the Aboriginal peoples of Manitoba and the justice system.” A total of 296 recommendations were made.
- 1998 – Statement of Reconciliation:** On January 7, 1998, the Government of Canada issued a “Statement of Reconciliation” contained within a document entitled *Gathering Strength – Canada’s Aboriginal Action Plan*.
- 2002 – A New Governance Model:** On June 10, 2002, Manitoba passed provincial legislation and created four new child welfare CFS Authorities. Also known as the “Devolution of CFS” in Manitoba, the new governance structure was introduced in the legislative assembly.
- 2006 – Truth and Reconciliation Commission:** In 2006, following a class action lawsuit, the National Truth and Reconciliation Commission on Indian Residential Schools (TRC) was established. Also in 2006, the Federal government signed the Indian Residential Schools Settlement Agreement.
- 2011 – Auditor General Report:** The Auditor General report showed that First Nations child welfare programs were being persistently underfunded and recommended action be taken to remedy the situation.
- 2015 – TRC Calls to Action:** The Commission put forward 94 recommendations that address the legacy of residential schools, several of which directly indicate reforms necessary to reform Canada’s child welfare system.
- 2018 – Transforming Child Welfare Legislation in Manitoba:** On December 21, 2017, the Government of Manitoba appointed an independent committee to review Manitoba’s existing child welfare legislation. The purpose of the review committee was to lead consultations, gather information and make recommendations to the government on ways the legislation could improve outcomes for children and youth. Their final report was submitted on September 19, 2018.
- 2019 – Bill C-92:** *An Act respecting First Nations, Inuit and Métis children, youth and families* (also known as Bill C-92) received Royal Assent (officially became law) on June 21, 2019, and came into force on January 1, 2020. This act creates opportunities for Indigenous communities to develop and enact their own child and family laws.



Child Welfare: Federal and Provincial Law

Bill C-92: An act of Canadian Parliament

Bill C-92, the Act respecting First Nations, Inuit and Métis children, youth and families, became law on June 21, 2019. It was co-developed with Indigenous peoples, provinces and territories in response to the Truth and Reconciliation Commission of Canada's Calls to Action related to child welfare. It is intended to reduce the number of Indigenous children and youth in care and improve child and family services by affirming the rights of Indigenous Peoples to make their own child and family laws. Indigenous cultural groups and communities are now able to transition towards full or partial jurisdiction over child and family services, meaning Canadian law now allows them to create and enforce their own child welfare laws and policies.

Bill C-92 prompted different Indigenous cultural groups and communities to create laws and policies based on their own histories and cultures, and it gives them the freedom to implement and enforce these laws on their own terms. Indigenous-made laws and policies are to be followed by the provincial jurisdiction, meaning that each province will follow the different policies that Indigenous-governed Child and Family Services have created within it.

For an Indigenous child or youth, Bill C-92

- can help you stay with or return to your family and community,
- prevents you from being separated from your family only because of money, health or housing challenges, and
- recognizes the importance of you staying connected to your language, culture and community

For a care or service provider, Bill C-92 requires that you prioritize that Indigenous children and youth stay connected to their language, culture and community.

Child Welfare Legislation in Manitoba

For additional reference, these Manitoba laws directly affect youth in care:

- [The Adoption Act](#)
- [The Child and Family Services Act](#)
- [The Child and Family Services Authorities Act](#)
- [The Family Maintenance Act](#)



Part 2: For Foster Families

Be the Caregiver Your Child Needs

Being caregiver to a child in the child welfare system is – along with an incredible privilege and a rewarding experience – a huge responsibility. Caregivers are responsible for helping Indigenous children and youth in care reclaim their identity, for understanding the trauma (direct and intergenerational) that may be affecting their lives, and for encouraging them to discover who they are through the history of their ancestors. This is your active role in Truth and Reconciliation. Below is a letter written by a youth in care, to help you understand the perspective of an Indigenous child.

Dear Caregiver,

Thank you for opening up your home and providing a safe place for youth in care to stay. It is deeply appreciated.

I know that as a caregiver you have questions and concerns regarding the youth in your care. Here are some answers to your questions, and some things the youth may like you to know.

You are an important adult and you are helping to create a better and safer living environment for the children in your care. You are also there to guide the children and be a role model while being a stable support in their lives. Even though they may not stay with you for a long time, being accepting and showing them that the world can be kind and beautiful may change their lives for the better. Finally, being patient and understanding towards a child is an important quality in a foster parent.

Imagine you are a child in care. Here are some things that may be true for you:

- Long-term and meaningful relationships can be hard to come by
- You may feel unwanted, or different from other children
- Stability may be unknown to you, uncertainty is the norm
- You have been separated from your parents, but you may or may not want to see your birth parents (each child's situation is different)
- You may have only sporadic visits with siblings
- You may not know much about your family members or community
- Cultural activities may have stopped or may never have been a part of your life
- You may be dealing with new workers who don't know you very well
- Abuse may have occurred in previous homes or even in your birth home
- You may have undergone many types of trauma, including intergenerational
- You may have been bullied due to your identity



In spite of all of this, guardians, either current or past, are a significant source of support for some youth. Maintaining a healthy relationship, even when a youth is no longer in the home, is of benefit to them in the long term. Keep in mind that not all youth require a “parent figure”; some may rather have simply a person or people to whom they can turn in times of need and in times of joy.

A positive and trusting relationship with an adult or an external support system plays an important role in helping youth overcome challenges. Those youth who spend a considerable amount of their life in group homes or shelters rarely have the opportunity to forge such strong and committed relationships. The kind of relationship you establish with the youth will be their model for future relationships. Your time with the child is an important part of their life's journey and will have a lasting impact.

Yours truly,

A Youth in Care

If this feels like a heavy responsibility, never fear – you do not have to do this alone! There are many people and resources available to help you forge a strong bond with the child or youth in your care. Online, by phone or in person, these organizations are here for you. Here are some suggestions:

- [Manitoba Parent Zone](#)
(Government of Manitoba website)
- [Wii Chiiwaakanak Learning Centre](#)
(University of Winnipeg, phone 204-258-2951)
- [Seven Oaks School Division Indigenous Education](#),
(830 Powers St., phone 204-582-3383)
- [New Directions for Children, Youth and Families](#)
(Opikihiwawin, 717 Portage Ave., phone 204-786-7051)
- [Manitoba Adolescent Treatment Centre \(MATC\)](#)
(120 Tecumseh St., phone 204-477-6391)
- [The Kinship and Foster Family Network of Manitoba](#)
(90 Terracon Place, phone 204-940-1280)

Part 3: “All About ME!” – Exploring Identity

Memory Books

A memory book is a way for families that have youth in care to record memories. It's a bonding activity for caregiver and child to decorate printed photos of fun events.

The caregiver should keep track of the memory book, especially when the child is young. If the child is of an appropriate age to take care of the book, they may keep it in their room if they want to. This book should travel with the child if they move places.

You can organize the book however you like. It can be a timeline, or organized by theme.

Activities might include:

- An “About Me” page for the year: Name, nickname, birthday, age, grade, height, favourite colour, game, song, school subject
- Memory pages decorated with drawings or photos from an occasion or cultural event
- Creative pages with words and drawings that describe the child, or related to cultural identity
- Words to favourite songs, instructions how to play favourite games
- The caregiver's happy memories of the child

All About ME!

Name: _____

Age: _____

Height: _____

Nickname: _____

Favorite Color: _____

Favorite Food: _____

This is me in my favorite clothes.

Pages can be put in plastic sleeves and slid in a binder.

Memory Book Starter Kit:
Binder, Plastic sleeves, Glue, Stickers,
Coloured paper, Family photos,
Happy memory photos.

Junk Journaling

A junk journal is a blank journal that a person can decorate in any way that expresses the way they feel. It's a way to communicate your emotions visually.

Each day, you find a creative way to journal what your feelings are. It can be done in many ways:

- Rip or crumple the page
- Paint, draw or scribble
- Use stickers, glue scraps of paper, make a collage
- Paint or splash with water

Words are optional! Essentially you can do almost anything to a page, as long as anything you add can stick to the page and the page is able to remain attached to the journal!



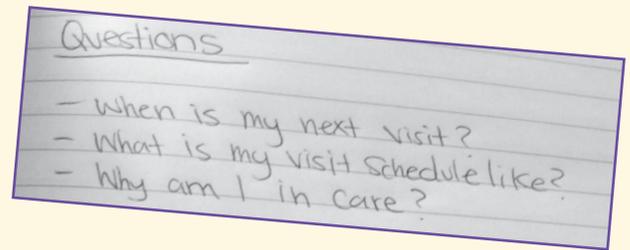
Part 4: For Youth in Care

How to Talk to Your Social Worker and Advocate for Yourself

As a young person in foster care and as someone under the age of 18, you have many rights which should protect you from harm and allow you to live a good life. Your Social Worker is your official guardian (they have the legal power to make decisions about your life). For the full list of rights please see the United Nations Convention on the Rights of the child poster [here](#).

Here are some tips on how to talk to your social worker to make sure your rights are being respected and that your voice is being heard.

- Write about topics or concerns that you want to address while meeting with your worker. Bring your notebook with you to take notes.
- You also may ask to have a trusted adult to sit in during the meeting. This could be:
 - Your caregiver
 - A school counsellor
 - A teacher you trust
- You may bring a fidget if you are nervous (ex. fidget spinner or squishy ball)



What if my needs are not being met?

Speak to your caregivers on the matter, a trusted adult or a school counsellor. You can also turn to **Manitoba Advocate for Children and Youth** for help by phone at **204-988-7440**.

There are many other resources available to you online and around Winnipeg. Here are just a few:

- [Klinic](#) Community Health: 204-784-4090; crisis line 204-786-8686 or 1-888-322-3019
- [Kids Help Phone](#): 1-800-668-6868 or text 686868
- [Mobile Crisis Service](#) (WRHA Mental Health): 204-940-1781
- [The Link](#) Youth and Family Supports: 204-477-1722
- [All Nations Child and Family Response Network](#): 204-944-4200
- [Voices for Manitoba Youth in Care Network](#): 204-982-4956
- [Manitoba Advocate](#): 204-988-7440
- [First Nations Family Advocate Office](#): 204-957-8450
- [Rainbow Resource Centre](#): 204-474-0212

Part 5: Aging Out of Care

Aging out of care is a big transition and should be a team effort between the youth and their circle of care. Sometimes, an AYA (Agreement with Young Adults, also called an Extension of Care) may be possible, and this may be something that helps a young person make this transition. Regardless, aging out of care is inevitable, and although it can be scary, there are things that youth can do with support to ensure their well-being. Below is a list of key areas to consider with some resources to get you started. The Circle of Support Activity can be downloaded from the Seven Oaks website. This will help youth to identify and organize resources that can be helpful during this time of transition.

- 1. Relationships.** Identifying one or more strong relationships will be of great assistance in smoothing a youth's transition out of care. Helpful people could include friends, foster families, relatives, Elders, social worker, teachers, etc.
- 2. Education.** Education is one of the best predictors of future success. A high school diploma is expected for just about any kind of employment across Canada. Reaching that milestone is a huge accomplishment that will help a youth who is aging out to find work. There are supports available to Indigenous youth seeking post-secondary education as well. Some places to start:

[Adult Education Centre](#), 1747 Main St., phone 204-589-9852

[Tuition Waiver Program](#), Futures Forward, 614-294 Portage Ave., phone 204-987-8661

- 3. Housing.** A safe place to sleep at night and food to eat are essential for anyone to be able to focus on things like education or employment. Youth can use the resources below as a start to help them find a place to live, with the support of their circle of care.

[S.A.M. \(Management\) Inc.](#), 200-1080 Portage Ave., phone 204-942-0991,
admin@sam.mb.ca

[DOTC Housing Authority](#), 130-200 Alpine Way (Headingley), phone 204-988-5375

[Manitoba Housing](#), 352 Donald Ave., phone 204-945-4663 or 1-800-661-4663

[Kinew Housing Authority](#), 10-10 McGillivray Pl, Winnipeg, 204-942-7645

- 4. Life skills.** Caregivers play a critical role in helping children and youth develop life skills. Trusted adults can teach practical skills like cooking, laundry, grocery shopping, using public transportation, budgeting and time management.

- 
5. **Identity.** Youth that have developed a strong sense of identity while in care will age out with confidence and a foundation of knowing themselves, their community/clan and/or family. Youth should be encouraged and supported in attending cultural events and in doing activities that connect them to their roots.
 6. **Engagement.** Youth have a right to be involved in plans that affect them. Aging out of care is a team process, and should involve all parties when planning and making decisions, so it is important that youth advocate for themselves and make sure their voice is heard.
 7. **Emotional healing.** Being well mentally and emotionally will help youth face challenges and stressors such as frequent changes to the school or home environment. Youth can be encouraged to get grounded in their cultures and traditions and to make use of mental health resources available to them. A number of Indigenous-led programs are available through Ka Ni Kanichihk in Winnipeg:

[Ka Ni Kanichihk](#), 455 McDermot Ave., phone 204-953-5820

8. **Financial support and employment.** Like it or not, having enough money is the key to adequate housing and nutrition, especially when living in the city. There is financial support available to youth transitioning out of care, but having a bank account and learning how to budget effectively are important first steps. There are also some documents youth will need to have, such as: Birth Certificate, Health Card, Social Insurance Number and Photo I.D. and Status card (if applicable). Here are some programs and organizations that can help with employment:

[SEED Winnipeg](#), 80 Salter St., phone 204-927-9935

[Youth Employment Services](#) (yesmb.ca), 614-294 Portage Ave., phone 204-987-8661

[Training Resources For Youth \(TRY\)](#), part of New Directions,
717 Portage Ave., phone: 204-786-7051 ext: 5256

[CAHRD](#) (Centre for Aboriginal Human Resource Development Inc.),
304-181 Higgins Ave., phone 204-989-7110



Here are some additional resources that are available in Winnipeg:

Emergency Shelters, Drop-ins and Cold Weather Programs

[Main Street Project](#), 75 Martha St., phone 204-982-8245

[Ndinawe Tina's Safe Haven](#), 472 Selkirk Ave., phone 204-417-7233

[Resource Assistance for Youth \(RaY\)](#), 125 Sherbrooke St., phone 204-391-2209

[Rossbrook House](#), 658 Ross Ave., phone 204-949-4090

[Siloam Mission](#), 300 Princess St., phone 204-956-4344

[Spence Neighbourhood Association](#), 430 Langside St., phone 204-333-9681

[The Salvation Army](#) (Winnipeg Booth Centre), 180 Henry St., phone 204-946-9402

[The Link](#) Youth and Family Supports, 175 Mayfair Ave., phone 204-783-5617

Food Bank

[Harvest Manitoba](#), 1085 Winnipeg Ave., phone 204-982-3663

Transitioning Programs

[RaY Room Program](#), email room@rayinc.ca, phone 204-783-5617 ext. 209

[TERF \(Transition, Education & Resources for Females\)](#) (New Directions),
phone 204-786-7051 ext 5311

[CLDS \(Community Living disABILITY Services\)](#), phone 204-945-0979 (Central Intake)

Addiction

[Addictions Foundation of Manitoba \(AFM\)](#), 1031 Portage Ave., phone 204-944-6200

Manitoba Addictions Helpline 1-855-662-6605

Others

[Manitoba Youth Transitional Employment Assistance and Mentorship \(MYTEAM\)](#)
(Ka Ni Kanichihk), 455 McDermot Ave., phone 204-594-6500

[Teen Talk Program](#) (SERC Winnipeg), 167 Sherbrook St., phone 204-982-7800

Part 6: Indigenous Cultural Resources

We know that Indigenous children must be given the opportunity to discover and reclaim who they are. Giving opportunity means assisting them in being able to answer the four questions as posed by Murray Sinclair:

Where do I come from?

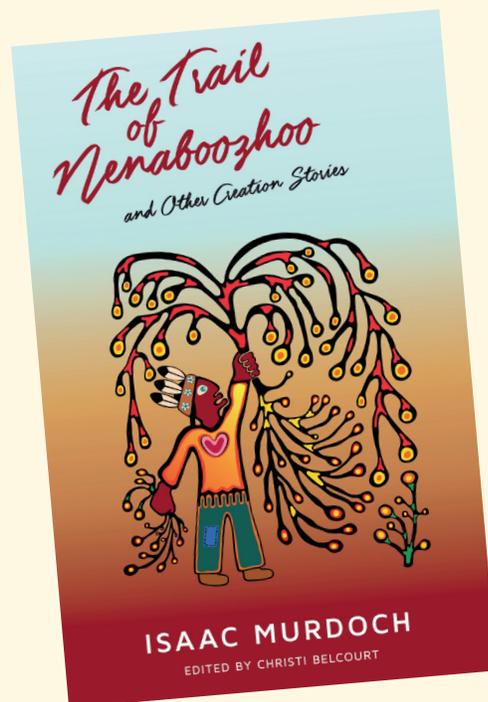
Where am I going?

Why am I here?

Who am I?

Indigenous cultures are best experienced through land, language and in relationship with community. Most Indigenous cultures across Turtle Island have not relied on written texts to transmit knowledge and values of the cultures. However, one impact of colonialism has been the disruption of traditional practices, knowledge transmission and ways of being, and as a result written texts have become an important tool to preserve languages and cultures and to aid in knowledge transmission between generations. The following pages will provide some resources to assist in the process of reclamation and renewal.

The reading list in this section recommends texts that are culturally relevant and include Indigenous characters and content. It is so important for the developing child to see themselves represented in books and stories – it's an affirmation of their identity. Authentic representation is crucial as well, since in North America we are undoing hundreds of years of harmful stereotypes and narratives. We are also unpacking this history and learning the truth about our colonial roots.



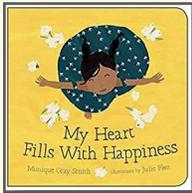
Reading List

Storytelling is a central part of Indigenous life and culture. A growing body of Indigenous authors are building a rich library of novels and non-fiction for all ages. This reading list provides a mix of texts, rooted in both culture and history, to explore with children the richness and resilience of Indigenous cultures here on Turtle Island. This list is provided as a resource to take with you to the library or bookstore. Enjoy!



Featured author: **Monique Gray Smith**

Early Years



- *My Heart Fills With Happiness*, illustrated by Julie Flett. Orca Book Publishers, 2016.
This beautiful board book serves as a reminder for little ones and adults alike to reflect on and cherish the moments in life that bring us joy.
- *You Hold Me Up*, Illustrated by Danielle Daniel. Orca Book Publishers, 2017.
- *Missing Nimama*. Illustrated by Francois Thisdale. Clockwise Press, 2015.

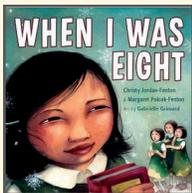
Middle Years

- *Speaking our Truth: A Journey of Reconciliation*. Orca Book, 2017.



Featured authors: **Christy Jordan-Fenton & Margaret-Olemaun Pokiak-Fenton**

Early Years Books

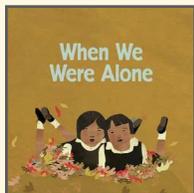


- *When I Was Eight*. Annick Press, 2013.
This beautifully illustrated story makes learning about residential schools accessible to young readers, while celebrating the power of reading, courage, and perseverance.
- *Not My Girl*. Annick Press, 2014.

Middle Years Books

- *Fatty Legs: A True Story*. Annick Press, 2010; 10th Anniversary Edition, 2020.
- *A Stranger At Home: A True Story*. Annick Press, 2011.

Featured author: **David A. Robertson**



- *When We Were Alone*, illustrated by Julie Flett. Portage & Main Press, 2016.
When We Were Alone is a story about a difficult time in history and, ultimately, one of empowerment and strength.
- *On the Trapline*, illustrated by Julie Flett. Tundra Press, 2021.

Middle Years Books

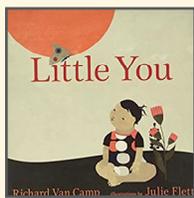
- *The Barren Grounds: Book One of the Misewa Saga*. PRH Canada Young Readers, 2020.
- *The Great Bear: Book Two of the Misewa Saga*. PRH Canada Young Readers, 2021.
- *The Stone Child: Book Three of the Misewa Saga*. PRH Canada Young Readers, 2022.

Young Adult Books

- *Strangers*. Portage & Main Press, 2017.
- *Monsters*. Portage & Main Press, 2018.
- *Ghosts*. Portage & Main Press, 2019.
- *Sugar Falls: A Residential School Story*. illustrated by Scott B. Henderson. 10th Anniversary Edition, HighWater Press, 2021.



Featured author: **Richard Van Camp**

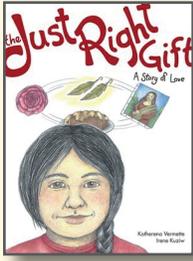


- *Little You*, illustrated by Julie Flett. Orca Book Publishers, 2013.
With its delightful contemporary illustrations, Little You is perfect to be shared, read or sung to all the little people in your life--and the new little ones on the way!
- *We Sang You Home*, illustrated by Julie Flett. Orca Book Publishers, 2016.

Non-fiction

- *Gather: Richard Van Camp on the Joy of Storytelling*. University of Regina Press, 2021.

Featured Author: **Katherena Vermette**



- *Series: The Seven Teachings Stories*. Highwater Press, 2014.
 - *The Just Right Gift: A Story of Love*
 - *The First Day: a Story of Courage*
 - *What is Truth, Betsy: A Story of Truth*
 - *Singing Sisters: A Story of Humility*
 - *Amik Loves School: A Story of Wisdom*
 - *Misaabe's Stories: A Story of Honesty*
 - *Kode's Quest(ion): A Story of Respect*
- *The Girl and The Wolf* by Katherena Vermette, illustrated by Julie Flett. Theytus Books, 2021.

Middle Years

- *Book Series: A Girl Called Echo* by Katherena Vermette, illustrated by Scott B. Henderson & Donovan Yaciuk. Portage & Main Press. (Graphic novels)
 - *Pemmican Wars* (2017)
 - *Red River Resistance* (2019)
 - *Northwest Resistance* (2020)
 - *Road Allowance Era* (2021)

Novels

- *The Break*. House of Anansi, 2016.
- *The Strangers*. Hamish Hamilton, 2021.



Early Years (age 5-8)

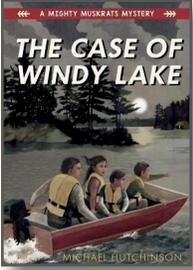


- *Just a Walk* by Jordan Wheeler, illustrated by Christopher Auchter. Theytus Books, 2009.

A young boy named Chuck goes for a simple walk that turns into a day of crazy adventures. Chuck encounters animals, fish and birds that lead him on a wild journey throughout their habitats.

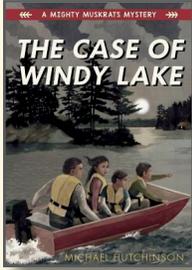
- *Nokum Is My Teacher* by David Bouchard, illustrated by Allen Sapp. Red Deer Press, 2006.
- *The Train* by Jodie Callaghan, illustrated by Georgia Lesley. Second Story Press, 2020.
- *Shi-shi-etko* by Nicola I. Campbell, illustrated by Kim La Fave. Groundwood Books, 2005.
- *Shin-Chi's Canoe* by Nicola I. Campbell, illustrated by Kim La Fave. Groundwood Books, 2005.
- *Bowwow Powwow* by Brenda J. Child, illustrated by Jonathan Thunder. Minnesota Historical Society Press, 2018.
- *Peperé Played the Fiddle* by Linda Ducharme. Pemmican Publications Inc., 2006.
- *Kookum's Red Shoes* by Peter Eyvindson, illustrated by Sheldon Dawson. Pemmican Publications, 2015.
- *It's a Mitig!* by Bridget George. Douglas and McIntyre Ltd, 2020.
- *We Are Water Protectors* by Carole L. Lindstorm, illustrated by Michaela Goade. Roaring Brook Press, 2020.
- *The Water Walker* by Joanne Robertson. Second Story Press, 2017.
- *Powwow Day* by Traci Sorell, illustrated by Madelyn Goodnight. Charlesbridge Children's Books, 2022.
- *The Boy Who Walked Backwards* by Ben Sures, illustrated by Nicole Marie Burton. Manitoba First Nations Education, 2018.

Middle Years



- **Book Series: Mighty Muskrats Mysteries** by Michael Hutchinson. Second Story Press.
 - *The Case of the Windy Lake* (2018)
 - *The Case of the Missing Auntie* (2020)
 - *The Case of the Burgled Bundle* (2021)
 - *The Case of the Rigged Race* (2022)
- *Rez Dogs* by Joseph Bruchac. Dial Books, 2021.
- *The Ghost Collector* by Allison Mills. Annick Press, 2019.
- *JoJo Makoons: The Used-to-Be Best Friend* by Dawn Quigley, illustrated by Tara Audibert. HarperCollins, 2021.
- *These Are My Words: A Residential School Diary of Violet Pesheens* by Ruby Slipperjack. Scholastic Canada, 2016.
- *Surviving the City* by Tasha Spillett, illustrated by Natasha Donovan. HighWater Press, 2019.
- *My Name is Seepeetza* by Shirley Sterling. Groundwood Books, 1992.
- *Trickster: Native American Tales – A Graphic Collection*, edited by Matt Dembicki. Chicago Review Press, 2010.
- *Notable Native People: 50 Indigenous Leaders, Dreamers, and Change Makers from Past and Present* by Adrienne Keene, illustrated by Cara Sana. Clarkson Potter/Ten Speed, 2021.
- *Walking In Two Worlds* by Wab Kinew. PRH Canada Young Readers, 2021.
- *Ancestor Approved: Intertribal Stories for Kids*, edited by Cynthia L. Smith. HarperCollins, 2021.

Youth/Young adult



- *Book Series: The Trickster trilogy* by Eden Robinson. Knopf Canada
 - *Son of a Trickster* (2018)
 - *Trickster Drift* (2019)
 - *Return of the Trickster* (2022)
- *Absolutely True Diary of a Part-Time Indian* by Sherman Alexie. Little Brown Books for Young Readers, 2009. (Novel)
- *Firekeeper's Daughter* by Angeline Boulley. Henry Holt and Co. (BYR), 2021. (Novel, Ojibwe)
- *This Place: 150 Years Retold*. Graphic novel anthology; Foreword by Alicia Elliot. HighWater Press, 2019.
- *Five Little Indians: A Novel* by Michelle Good. HarperCollins, 2020.
- *Will's Garden* by Lee Maracle. Theytus Books, 2002. (Novel, Sto: loh)
- *In Search of April Raintree* by Beatrice Culleton Mosionier. HighWater Press, 2008 (25th Anniversary Edition; first published 1983)
- *April Raintree* by Beatrice Culleton Mosionier. (Revised from *In Search of April Raintree for Grades 9–12*) HighWater Press, 2016 (Reissue, first published 1984)
- *Moon of the Crusted Snow* by Waubgeshig Rice. ECW Press, 2018. (Novel)
- *Fire Song* by Adam Garnet Jones. Annick Press, 2018. (Novel, LGBTQ2S)
- *Jonny Appleseed* by Joshua Whitehead. Arsenal Pulp Press, 2018. (Novel, LGBTQ2S)
- *Halfbreed* by Maria Campbell (Reprinted Edition). McClelland & Stewart, 2019 (Memoir, Métis)
- *A Mind Spread Out on the Ground* by Alicia Elliott. Anchor Canada, 2020. (Nonfiction, Haudenosaunee)
- *From the Ashes* by Jesse Thistle. Simon & Schuster, 2019. (Memoir, Métis-Cree)



Indigenous History

- *Manitowapow*, edited by Niigaanwewidam James Sinclair & Warren Cariou. HighWater Press, 2012.
- *Canada's First Nations: A History of Founding Peoples from Earliest Times* by Olive Patricia Dickason. Oxford University Press, 2002.
- *A Concise History of Canada's First Nations* by Olive Patricia Dickason. Oxford University Press, 2006.
- *Residential Schools: Righting Canada's Wrongs – The Devastating Impact on Canada's Indigenous Peoples and the Truth and Reconciliation Commission's Findings and Calls for Action* by Melanie Florence. James Lorimer & Co. Ltd., 2021.
- *Indigenous Writes: A Guide to First Nations, Metis, & Inuit Issues In Canada* by Chelsea Vowel. Portage & Main Press, 2016.
- *Beyond the Orange Shirt Story: A Collection of Stories from Family and Friends of Phyllis Webstad – Before, During, and After Their Residential School Experiences* by Phyllis Webstad. Medicine Wheel Education, 2021.
- *21 Things You May Not Know About the Indian Act* by Bob Joseph. Page Two Books, Inc., 2018

Cultural Texts

- *The Mishomis Book: The Voice of the Ojibway* by Edward Benton-Banai, illustrated by Joe Liles. University of Minnesota Press, 1988.
- *Returning to Ceremony: Spirituality in Métis Communities*. By Chantal Fiola. University of Manitoba Press, 2021.
- *Di-bayn-di-zi-win: To Own Ourselves* by Jerry Fontaine & Don McCaskill. Dundurn Press, 2022.
- *The Trail of Nenaboozhoo and Other Creation Stories* by Isaac Murdoch, illustrated by Christi Belcourt. Kegedonce Press, 2019.
- *Stories of Metis Women: Tales My Kookum Told Me* by Bailey Oster & Marilyn Lizee. Durvile & UpRoute Books, 2021.
- *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and Teachings of Plants*. Robin Wall Kimmerer. Milkweed Editions, 2015.

If you're browsing online together, try these links:

[Indigenous Americas](#) (project of Google Arts & Culture)

[The Ojibwe People's Dictionary](#)

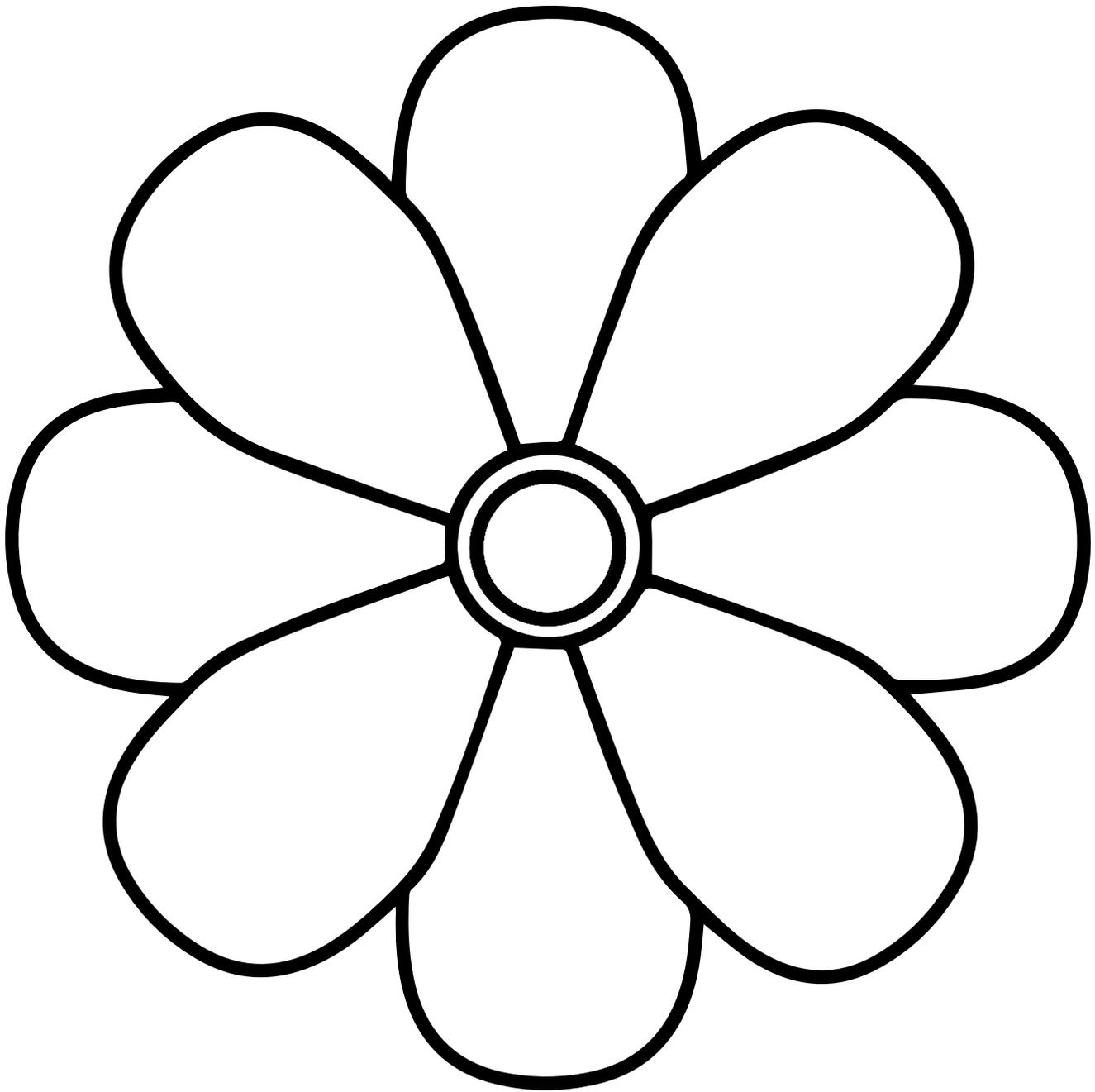
[Cree Literacy Network](#)

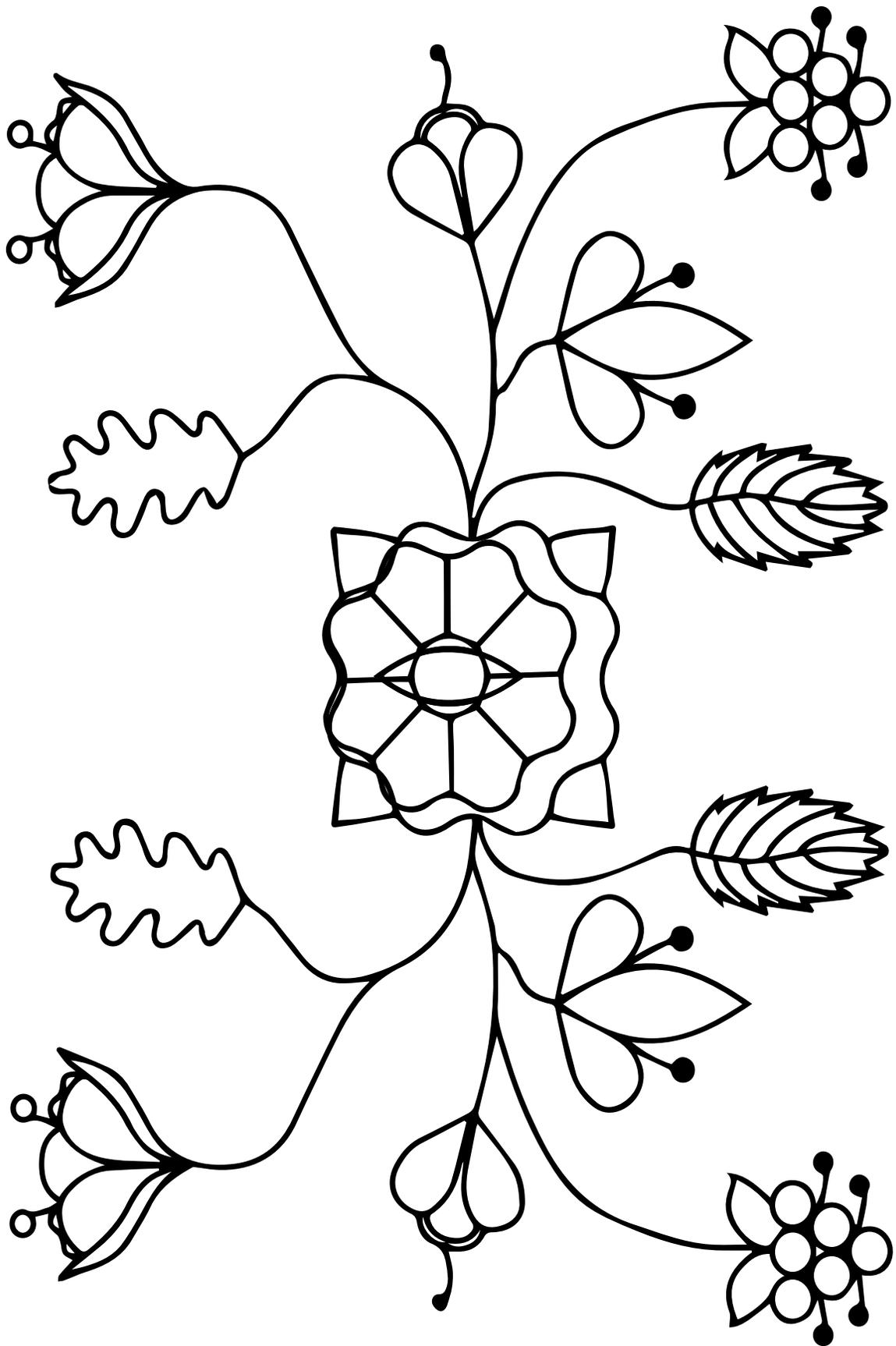
[The Seven Sacred Laws](#)

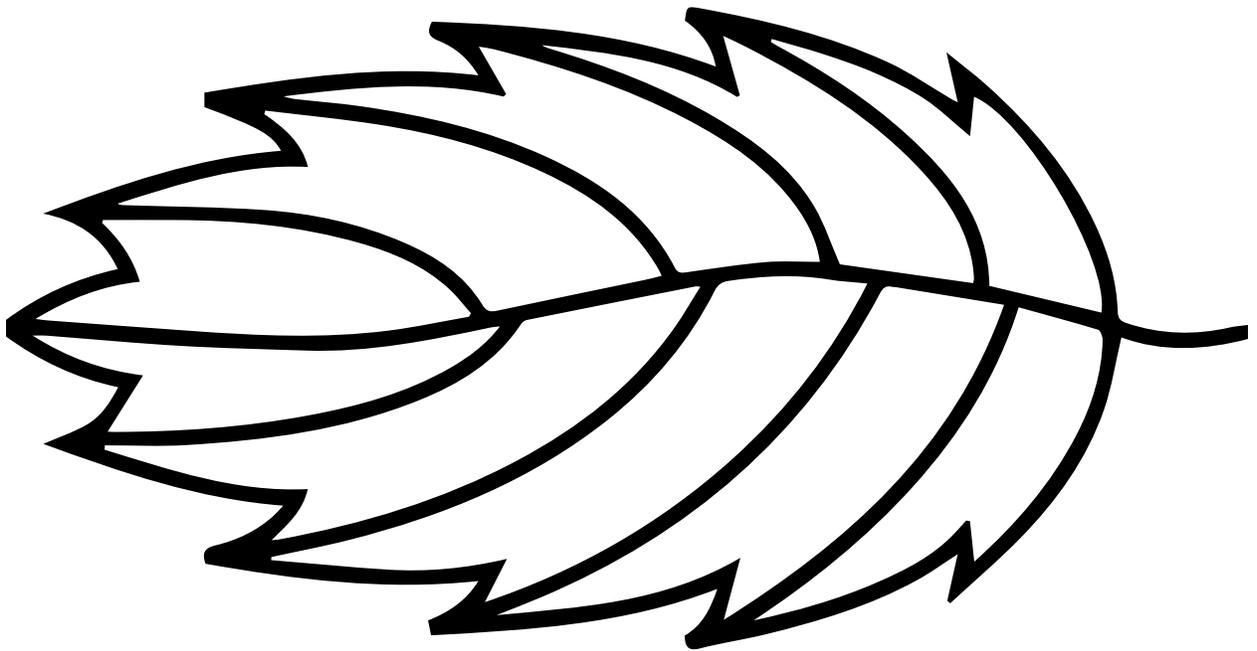
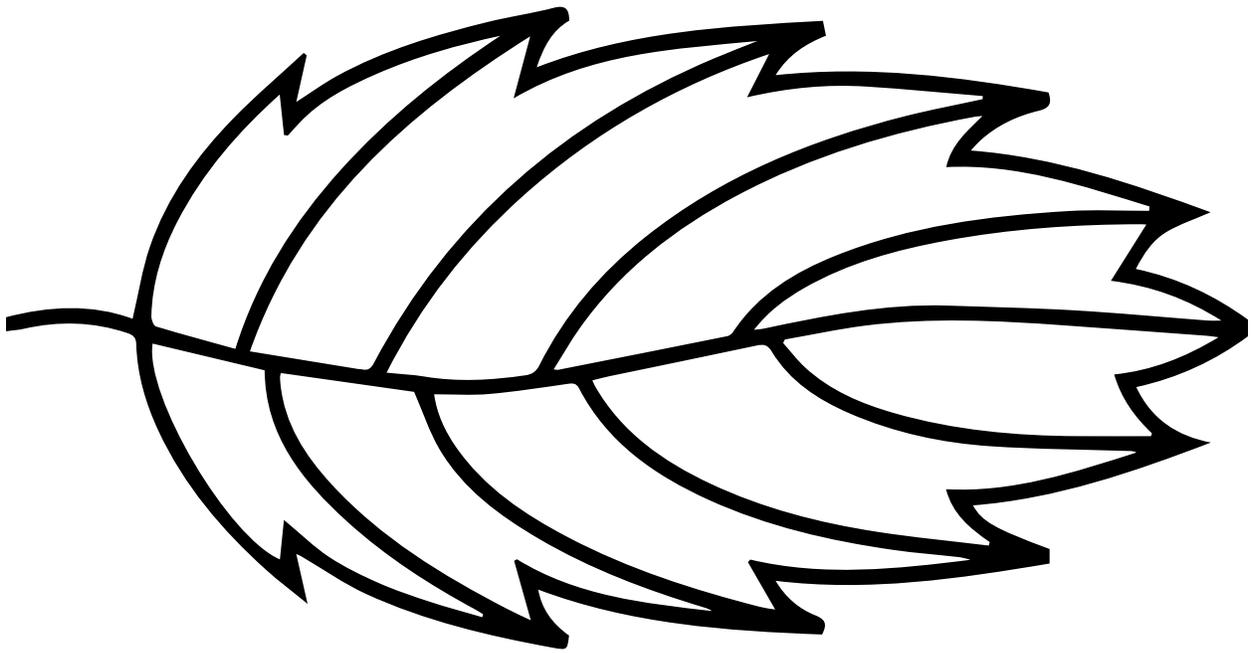
(Turtle Lodge International Centre For Indigenous Education and Wellness)

Beading Patterns

Dylan A. T. Miner (wiisaakodewinini.com) says that "beading is without a doubt an important Métis and Anishinaabe practice and assertion of our identities." He has assembled a collection of common Métis and Anishinaabe beadwork patterns in a freely available and downloadable PDF, which we have made available on the Seven Oaks Toolkit website. Here are a couple of sample patterns, which you can photocopy and attach to your beading material. Younger children can use these as colouring pages too!









Traditional Recipes to Try

Loch Bay Bannock Recipe

Preheat oven to 375 (degrees F).

Ingredients:

- 4 cups flour
- 4 heaping tsp. baking powder
- 1 tsp. salt
- 2 tsp. sugar
- 2 tbsp. oil (or bacon drippings)
- 2 cups of warm water

Directions:

1. Mix dry ingredients.
2. Add oil and water.
3. Mix until all the flour is folded in.
4. Place onto a floured baking sheet.
5. Knead gently. If the loaf is sticky, add flour.
6. Shape.
7. Poke holes with a fork.
8. Bake until golden brown (25-30 min).

Passed down from: Nancy Byington (Linklater) to Patricia Williams (Byington)



Fried Pickerel Cheeks

Despite being less well known, these fleshy fish cheeks are a prized delicacy.

Ingredients:

- 2 pounds of pickerel cheeks, rinsed
- Salt
- 1 cup flour
- 1 cup fine breadcrumbs
- 2 eggs, lightly whisked
- Oil

Directions:

1. Pat the cheeks dry and lightly season with salt.
2. Place flour, breadcrumbs and eggs, each in a separate bowl.
3. Coat the fish first in flour, then eggs and lastly breadcrumbs.
4. Heat about ½ inch of oil in a pan until just about to smoke.
5. Lower heat to medium.
6. In batches, fry coated fish pieces until golden brown, turning halfway.
7. Remove and drain on paper.
8. Salt to taste.

From: *Out of Old Manitoba Kitchens*, Christine Hanlon, 2017.



Wild Rice (Manoomin)

Manoomin (Anishinaabe) means “gift from the Creator.” This nutty-flavoured grain is not a rice at all, but a cereal grass that grows exclusively in water. Traditionally, after harvesting the grains were spread on long woven mats stretched across a scaffold built several feet over a smouldering fire. This parching dried the manoomin for preservation and also opened the hulls for threshing (removing the chaff), which was done in large bark trays.

Ingredients:

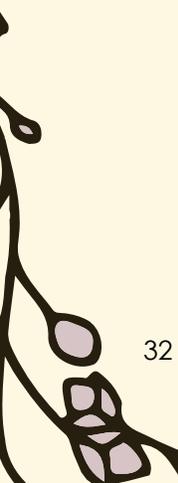
- 1 cup of manoomin
- 3 ½ cups water
- 1 teaspoon salt

Directions:

1. Rinse the manoomin and drain.
2. Add to a heavy saucepan along with water and salt.
3. Bring to a boil.
4. Reduce heat to simmer and cook, covered, 40-50 minutes.
For chewier manoomin, cook less time. Be careful not to overcook.
When grains puff open, manoomin is ready to eat.
5. Drain excess fluid.

Substituting water with chicken or beef broth will add even more flavour. To reduce cooking time, soak manoomin overnight.

Adapted from: *Out of Old Manitoba Kitchens*, Christine Hanlon, 2017.



Appendix 1:

Superneech
Teachings for
Cultural
Attachment

@superneech
@superneech
@superneech
@superneech

Appendix 1: Superneech Teachings for Cultural Attachment

You can follow Superneech on Instagram (@superneech)

The firekeeper sat outside the tipi assisting the old woman inside. He watched as people came & went; receiving doctoring or getting names. When the last had left, her lady helpers bid him entry to the lodge. He entered, his head hung low. "You have been waiting all day, what do you want to ask my boy?" she asked. He responded "I'm sorry, I have forgotten my tobacco Grandmother." "Nosisim, it is the intention of that tobacco that really counts. You can offer that heart tobacco now & ask your question. Just remember to put your semaw out for the spirits later."

Tobacco

@superneech

Sage is a green plant but it has a soft, silver sheen just like the hair of the grandmothers & grandfathers. That is why Creator made male & female sage. Sage carries wisdom but you will only receive it if you slow down & make the time for it. Much like the wisdom of our elders.

Sage

@superneech

Sweetgrass is the only long grass that grows that animals don't eat. This tells us that Creator meant for us to use it. It is said that Sweetgrass is the hair of Mother Earth. This is why we braid it like we braid our own hair. Sweetgrass is the kindness medicine.

Sweetgrass

@superneech

Creator gathered the Tree Nation & told them of the coming of humans. "He will be weak & needs one of you to give him strength when he needs it most." The Cedar volunteered & Creator spread the cedar all over Turtle Island so that it could be readily available for the people. Cedar told Creator that when the human uses him, he will call to Creator so that he knows the cedar is fulfilling his promise. That is why cedar crackles when placed in a fire or smudge. It is releasing its strength for you.

Cedar

@superneech

What is an Elder?

An elder is someone who has earned the trust & respect of the community by contributing to its growth & healing.

Elders have transformed their painful lived experiences into something positive for others to learn from. They serve as examples for others to follow.

Above all, elders are humble. The ones I have learned the most from were never comfortable being called elder or teacher.

Elder is a title of respect that is bestowed by the community not proclaimed by oneself.

@superneech

There is power in the circle...
in sitting together as equals
and sharing the medicine that is
your words that is intrinsically
connected to your heart.

When we come together in this way
and we take the time to allow
ourselves to receive that medicine,
we nourish our spirits as individuals
and collectively as a community.
We heal together.

Don't stay away from the circle
too long.

There is power in the circle.

Sharing
Circles

@superneech

A Note

To Those Who Walk In Both Worlds

I see you.

Not raised in the culture but trying hard to learn it.

Not raised amongst your people but you have a sense of responsibility towards them & work hard to serve them.

Not accepted by your community but making a place of safety for others like yourself.

Not having a status card but having dark features.

Not having brown skin but knowing your culture.

Not having bio-family in your life but making relations.

Not having a connection to your ancestral territory but having the knowledge & freedom to pray as they did.

Not permitted to practice the spirituality of your ancestors but still maintaining the land they walked on.

Not possessing the skills needed to survive in the bush but you have education, a job and your own house.

Not able to obtain education or find employment but somehow able to feed your family with your hunting, beading, sewing, dancing or singing.

Yes, I see you.

I honour you, I thank you and I love you.

Please, don't stop being you.

@superneech

- 1) Arrive early and help out. Not all teachings are taught in a circle. Sometimes teachings are shared while cutting wood, etc.
- 2) Never sit in a chair when someone older than you doesn't have one. If elders are present, sit on the floor to show humility.
- 3) If someone has laid a blanket or robe out, they are claiming space for their family. Always ask before you sit on it.
- 4) If asked to help, do it. It is an honour to be asked to do the work to make the ceremony go
- 5) You are a guest. Be respectful. Never criticize how they do things. Listen. You may learn why they do things differently than those who taught you.
- 6) If you make a mistake with regards to protocols, own it. Apologize and tell them you mean no disrespect and you have come in a good way.

@superneech

Etiquette
Tips for Youth at Ceremony



Appendix 2:

The Seven Teachings



Appendix 2: The Seven Teachings

The Seven Sacred Laws are important teachings in our cultures as the Original People of Turtle Island. They are ancestral values that inspire our conduct as human beings, and bring us back to a relationship with the Earth. The Seven Sacred Laws are represented by seven animals. Each animal offers a special gift and understanding of how we as people should live our lives on Mother Earth.

Turtle Lodge International Centre for Education and Wellness website

*In Dakota, the teaching of Honesty is offered by Thunderbeings. In Anishinaabeg, the teaching is offered by Saabe. The posters that follow will feature the Thunderbird for the teaching of honesty and are shared by [Dakota Ojibwe Child and Family Services](#).



Buffalo (Respect)

Eagle (Love)

Bear (Courage)

Thunderbird (Honesty)

Beaver (Wisdom)

Wolf (Humility)

Turtle (Truth)

SEVEN SACRED
TEACHINGS



RESPECT



RESPECT is represented by the BUFFALO

No animal was more important to the existence of First Nations families than the Buffalo. The Buffalo showed the deep **RESPECT** it had for the people by giving its life and sharing every part of its being. Its gifts provided shelter, clothing, and utensils for the people to use in daily living.

In return, First Nations people became the caretakers of the great herds, hunting only when necessary for survival. A true expression of **RESPECT** was displayed through this mutual and sustainable relationship.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



Inspired by Alma French

SEVEN SACRED
TEACHINGS



LOVE



LOVE is represented by the EAGLE

To feel true **LOVE** is to know the Creator. Therefore, it is expected that one's first **LOVE** is to be the Great Spirit. He is considered the father of all children and the giver of human life. **LOVE** given to the Great Spirit is expressed through **LOVE** of oneself, and it is understood that if one cannot **LOVE** oneself, it is impossible to **LOVE** anyone else.

The Eagle was chosen by the Great Spirit to represent this law because, of all the creatures, the Eagle flies closest to the Creator and brings pure vision to the seeker. Although **LOVE** is the source of the greatest and most powerful medicine, it can be the most elusive of the teachings because it depends upon a world that acknowledges the importance of spirituality.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



Inspired by Alma French

SEVEN SACRED
TEACHINGS



COURAGE



COURAGE/BRAVERY is represented by the BEAR

The Bear provides many lessons in the way it lives, but **COURAGE** is the most important teaching it offers. Though gentle by nature, a mother Bear will display ferociousness when her cub is in danger. Her willingness to protect her cub at any cost is the truest display of **COURAGE**.

We must have the mental and moral strength to overcome fears that prevent us from living to our true spirit. We must rise to this challenge with the same determination and intensity as a mother Bear would when protecting her cub. Although living to our true spirit is difficult, the Bear's example shows us how to face any danger to achieve this goal.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



Inspired by Alma French

SEVEN SACRED
TEACHINGS



HONESTY



HONESTY is represented by the THUNDERBIRD (Dakota)

Thunderbird or "Thunder Beings" reminds us that our words make us "who we are". One must be **honest** in both words and in actions. It is said that when a storm is on its way and there is wind, thunder, and lightning, that the wind and thunder comes from the beating of the Thunderbird's powerful wings and that the lightning shoots from its eyes.

When the storm arrives, the people scatter and look for shelter. During the storm, one should sit quietly - it is a time for personal reflection - a time to look inside yourself and think about what you have and who you are.

The Thunderbird is like the "Contrary" - it can be both caring and vengeful depending on how a person lives their life. When the storm retreats, there can be harmony and peace - the Thunderbird has scared away the bad. Or contrary to that, if a person is not leading an **honest** life, the Thunderbird can cause harm and pain.

Excerpts taken from: Mark Hall



Inspired by Alma French

SEVEN SACRED
TEACHINGS



WISDOM



WISDOM is represented by the BEAVER

The building of a community is entirely dependant on gifts given to each member by the Creator and on how those gifts are used. These gifts must be used for the betterment of the community. The Beaver's example of using his sharp teeth for cutting trees and branches to build dams and lodges expresses this teaching. If he did not use his teeth, they would continue to grow until they became useless, ultimately making it impossible for him to sustain himself and would eventually lead to his demise.

The same can be said for human beings. One's spirit will grow weak if it is not fulfilling its use. When used properly our spirits will grow strong and good. Using our gifts as they were meant to be used will contribute to the development of a peaceful and healthy community.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



Inspired by Alma French

SEVEN SACRED
TEACHINGS



HUMILITY



HUMILITY is represented by the WOLF

The Wolf lives within a pack of other Wolves. Each Wolf has its role within the pack. Some may be hunters, protectors, nurturers, and some may be pups. No matter their role, one Wolf is no more important than the others - as each must perform their role for the survival of the pack. A Wolf that has hunted food will share it with the entire pack. As well, a Wolf will bow his head in deference of others, showing his lack of arrogance and his respect for his community. These are expressions of **HUMILITY**.

In humans, to express deference or submission to the Creator, to accept that all beings are equal, to put others before oneself is to capture the spirit of **HUMILITY** and to be deemed truly humble.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



Inspired by Alma French

SEVEN SACRED
TEACHINGS



TRUTH



TRUTH is represented by the TURTLE

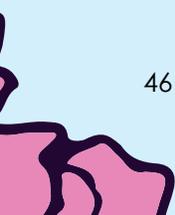
It is said that in the beginning, when the Creator made man and gave him the Seven Sacred Teachings, Grandmother Turtle was present to ensure that these laws would never be forgotten. On the back of a Turtle are 13 inner markings and 28 outer markings. The 13 inner markings represent the TRUTH of one cycle of the Earth's rotations around the sun. The 28 markings on her back represent the cycle of the moon and of a woman's body. The Turtle reminds us of the true cycles of the moon, the sun, the body, and Creation.

The Elders say, "Like the Turtle, one must be **TRUTH**ful at all times and under all conditions. Learn what **TRUTH** is, speak your **TRUTH** and walk your **TRUTH**. To know **TRUTH** is to know and understand all of the original laws as given by the Creator - and to remain faithful to them.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.



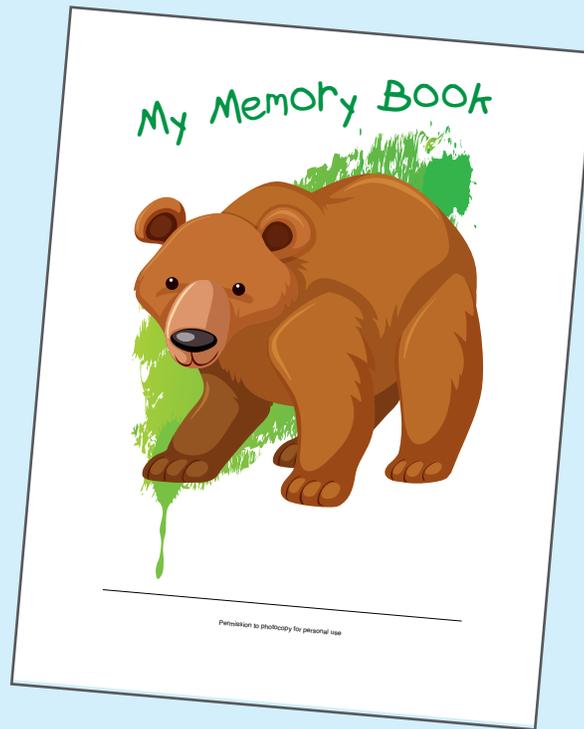
Inspired by Alma French



Appendix 3:

Memory Book

Sample Pages



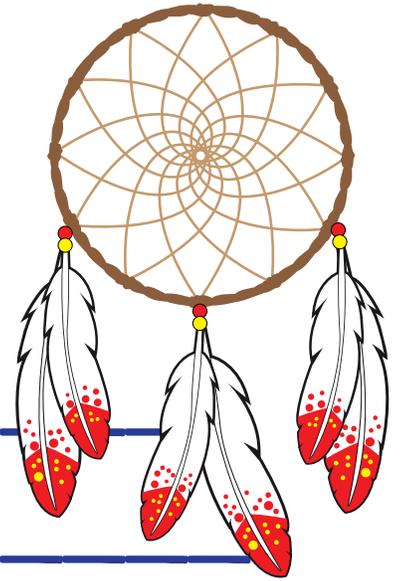
My Memory BOOK



Permission to photocopy for personal use



About me



Name: _____

Age: _____

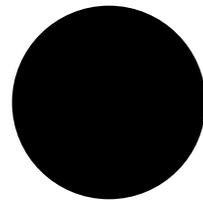
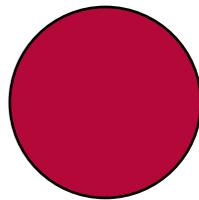
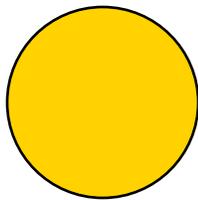
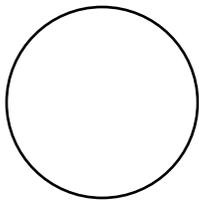
Birthday: _____

School: _____

Home Community: _____

My 3 favourite colours

Three empty rectangular boxes are arranged horizontally, each with a black outline. Behind the boxes are horizontal blue brushstrokes of varying lengths and textures, extending to the left and right of the boxes.



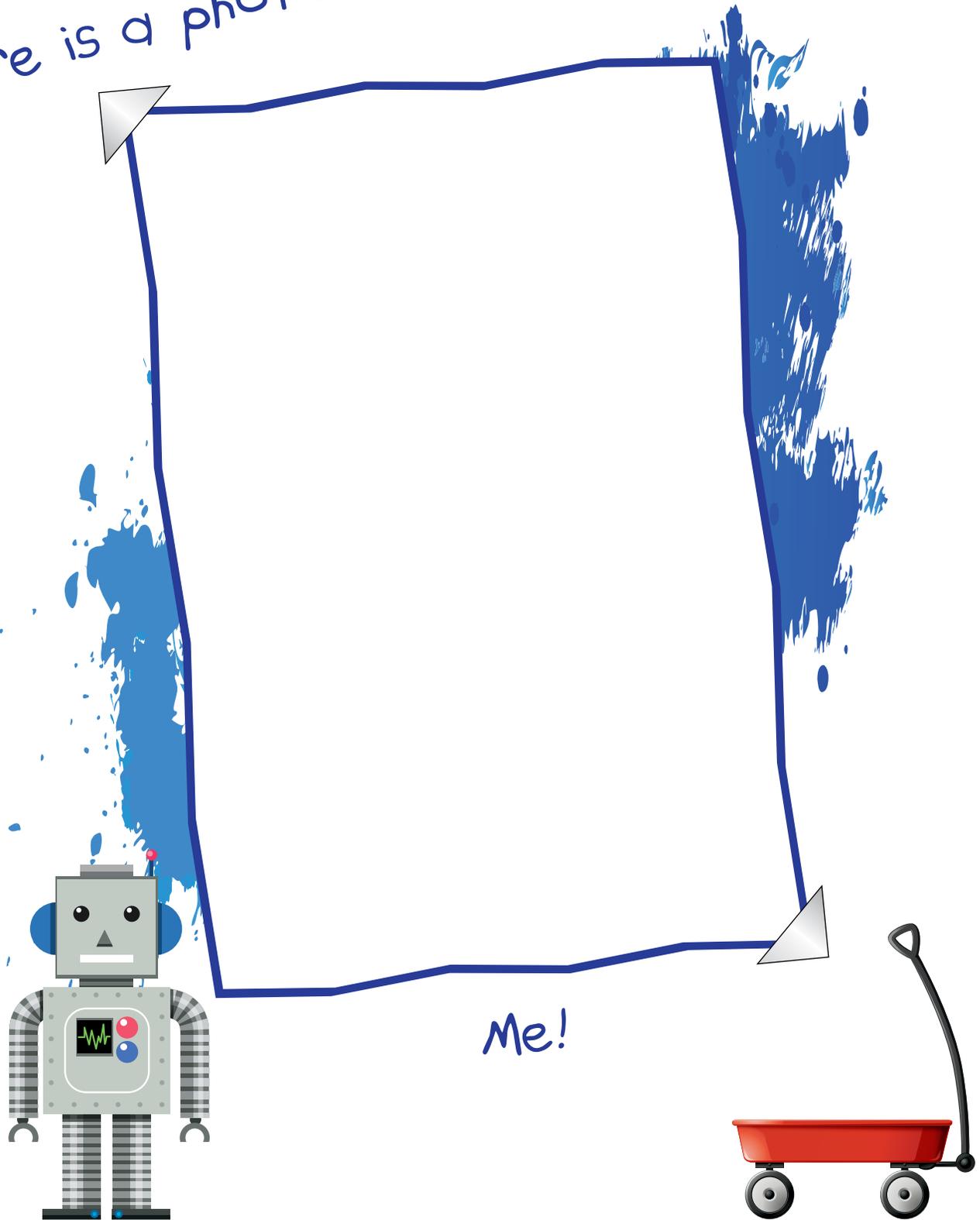
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photos of special people in my life

A large, irregular white space with a thick green border, intended for pasting photos. The shape is roughly rectangular but has several jagged, irregular edges. There are four white triangular corner tabs at the corners of the shape, suggesting it's a page from a book or a folder. The background behind the white space is a textured green wash.

Permission to photocopy for personal use

Here is a photo of me at — years old!



Permission to photocopy for personal use

More about me



Favourite Food _____



Favourite show _____



Favourite animal _____



Favourite subject _____



Favourite game _____



Permission to photocopy for personal use

Feelings

Something that makes me happy is _____

Something that makes me angry is _____

Something that makes me laugh is _____

Something that makes me scared is _____

Something that makes me sad is _____

Something that makes me excited is _____

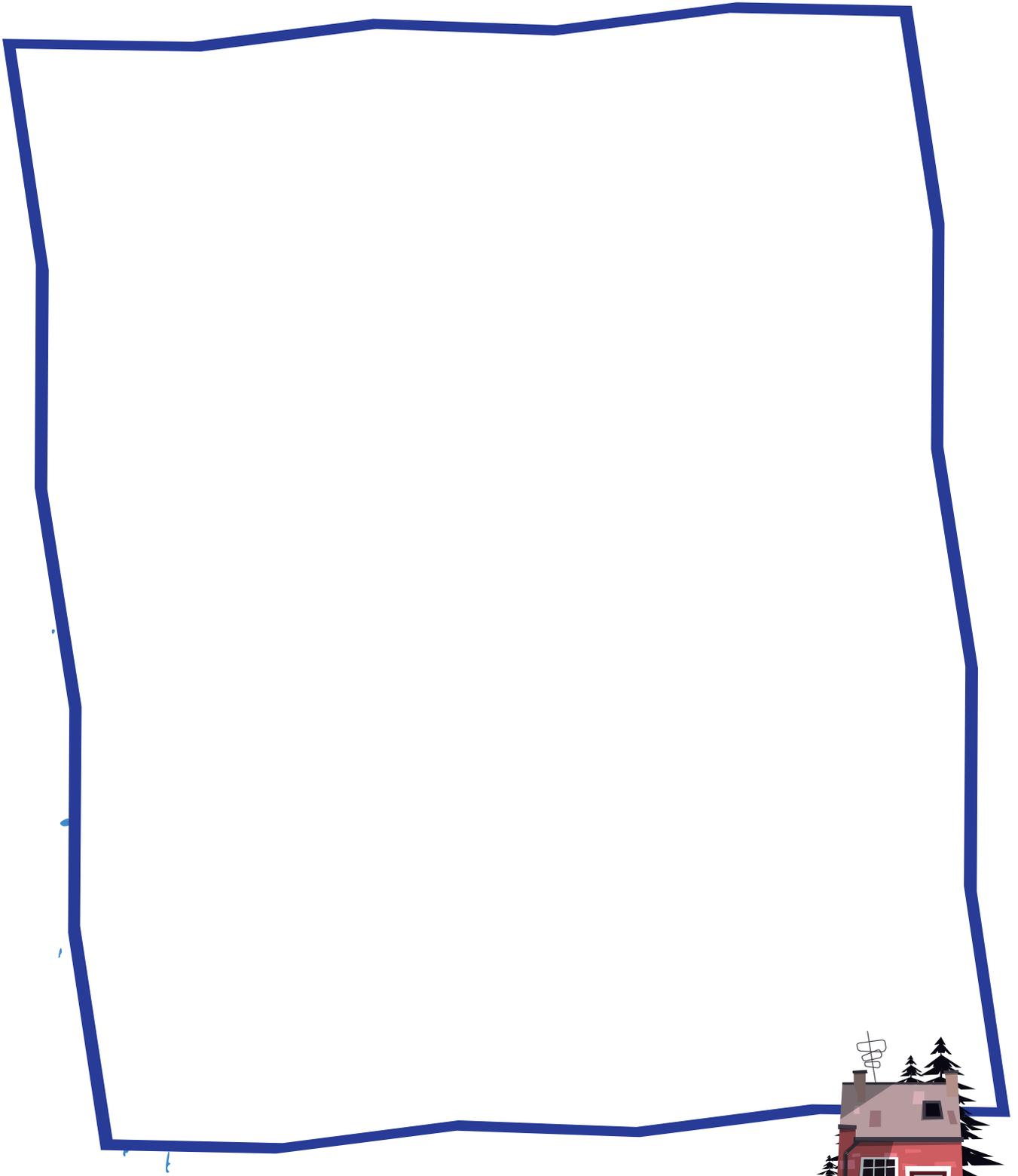
Something that makes me anxious is _____



Draw what you are feeling

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Draw your dream house



Permission to photocopy for personal use

